The copy filmed here has been reproduced thanks to the generosity of:

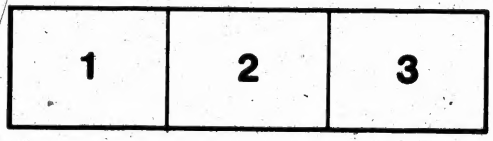
Metropolitan Toronto Reference Library
Baldwin Room

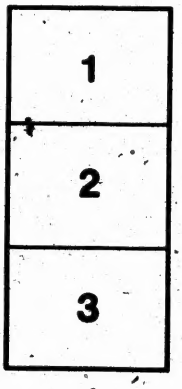
The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

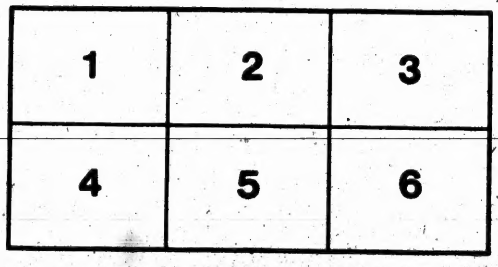
Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▽ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:







L'exemplaire filmé fut reproduit grâce à la générosité de:

Metropolitan Toronto Reference Library
Baldwin Room

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

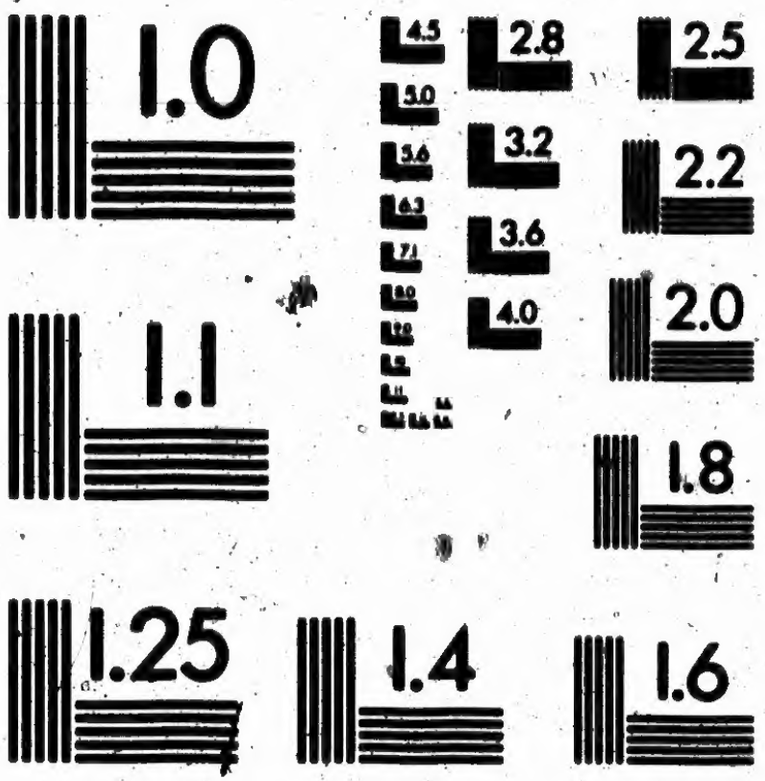
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▽ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

A MOTHER IN ISRAEL;

OR SOME

MEMORIALS

OF

THE LATE MRS. M. A. LYLE,

BY HER SONS-IN-LAW,

REVDS. WM. F. CLARKE AND R. L. TUCKER.

TORONTO,
W. C. CHEWETT & CO., PRINTERS, KING STREET EAST.

1862.

BR
252.1
C47

SERMON.

"A Mother in Israel."—*Judges v. 7.*

"Her Children arise up and call her blessed."—*Prov. xxxi. 28.*

These two inspired sentences are taken, both of them, from portions of Scripture which have manifest appropriateness to this occasion, and to the character and life-work of the beloved and revered one whose memory we have met to honour and embalm. The first has reference to Deborah, a saintly and eminent woman of the olden time, who during a portion of that interval of Jewish history, which intervened between the theocracy and monarchy, "judged Israel." She seems to have acquired this position from her having been a "prophetess," and a person singularly gifted with mental vigor, sagacity, and wisdom. She was the only woman who ever held the high place of judge in Israel, and she seems to have filled it admirably. The times were eventful, and the state of the nation critical; but under her prudent and effective guidance, the nation was delivered from its perils, and established in peace and freedom. The sentence I have chosen, is found in a noble ode, composed and sung by Deborah on the occasion of Israel's deliverance from its enemies. It is a grand triumphal hymn, containing some very sublime passages, and closing with a striking outburst of pious feeling, which, for impressive beauty and force, is unsurpassed even in sacred poetry: "So LET ALL THINE ENEMIES PERISH, O LORD; BUT LET THEM THAT LOVE HIM BE AS THE SUN WHEN HE GOETH FORTH IN HIS MIGHT!"

The name, Deborah, means "a bee;" and an old writer quaintly remarks, that she was well-named, since she had honey for the friends, and a sting for the enemies of Jehovah and his people. The phrase, "*a mother in Israel*," in Scripture, sometimes describes simply the maternal relation, which was highly esteemed and honoured; but in this place it expresses more, and refers to Deborah's functions as a judge. In that capacity she cared for the nation,—sought its good,—nursed it,—and watched over its welfare, as a mother might do.

Several points of resemblance between this great and good woman and our dear departed relative, cannot fail to present themselves. A

far wider circle than that of her own family, was accustomed to speak of the deceased in token of respect and endearment, as "*Mother Lyle.*" Her relation to the spiritual Israel was truly that of a "nursing mother." She, too, was eminently endowed with sound judgment, and practical wisdom. She had sanctified common sense, and a clear insight into things. A position of some prominence was allotted her in that section of the Christian Church to which she belonged;* and which, like the Society of Friends, believes that the gift of prophecy is not confined to one sex. The ancient prophets were deeply versed in the knowledge of Divine truth, and were the constituted and authoritative teachers of the people, as well as endowed with that marvellous insight into the future, which enabled them to foretell coming events. In these days, nothing remains of the prophetical office, but the teaching function. This the departed possessed, and was, so far as in modern times she could be, a "prophetess." Deborah-like, she had always ready, honey for God's friends, and a sting for his enemies. Her interest in the prosperity of the spiritual Israel was unceasing, and her own career could not be better characterised than in the closing words of Deborah's ode already quoted. She truly and warmly loved the Lord; and the result was, a character which shone out with steady, constant brightness, "as the sun when he goeth forth in his might."

The second Scripture selection prefixed to this discourse, is from the picture of the excellent woman, in the last chapter of the Book of Proverbs. Few have more completely made the ideal of that picture, actual and real, than the deceased. Had she sat for the portrait there given, its essential features would have been the same. Stripped of oriental allusion, and adapted to our circumstances and times, every stroke of the inspired pencil is life-like and truthful. The domestic virtues shone forth brightly in her. It was her unwearied endeavour to promote the comfort and well-being of her husband and family. She did them "good and not evil all the days of her life." She was a marvel of diligence and industry. "Well," indeed, did she look to "the ways of her household, and never ate "the bread of idleness." She knew how to blend diligence with economy, like the model woman of Proverbs. "Coverings of tapestry," her own handiwork,—without extravagance or costliness, adorned her house, and "clothing of silk and purple," without vanity or display, arrayed her person. An air of taste, neatness, and comfort was constantly about her. At the

* The Primitive Methodist body.

same time, a marvellous economy reigned over all. With but a very small income to live on, there was always a margin outside the expenditure, and however little came in, something was saved for a time of need. There was a largeness and liberality of soul,—a freedom from all that was narrow and contracted,—a noble self-reliance and independence,—such as would have adorned a palace, and shed a lustre on royalty. Her simple cottage had more home comfort and abundance in it than many a stately mansion. In the relations of wife and mother, she was eminently a pattern. Love, gentleness, high motive, exemplication of inward principle, exaltation of the right, self-denial, unwearied effort to make those around her *happy and good;* these were some of the many excellencies which endeared her to those who knew her best and loved her most. "She opened her mouth with wisdom, and in her tongue was the law of kindness." A spirit of tenderness and compassion,—of gentle consideration and forbearance,—was habitual with her. She had ready sympathy with the needy, "yea she reached forth her hands" to such with promptitude and cheerfulness. The basis of all was *true piety*. "A woman that feareth the Lord," is a description that well applied to her. Hers was not a character that was amiable and virtuous merely in the world's sense of those terms. Worldly wisdom and philosophy can do something in polishing and varnishing the exterior, but Bible religion alone can mould the excellence of which we have had so eminent and precious an example. Her worth was perceived and acknowledged by all who knew her. "The fruit of her hands" was given her. "Her own works" praised her "in the gates." She won not only personal respect, but respect for true religion from all who came within her acquaintance and influence. And now, in harmony with the inspired declaration before us, "her children arise up and call her blessed." They have reason to do so. They felt this in her life-time, and feel it far more deeply now that she is no more. It is not wrong to eulogize departed worth, Nay, it is a *duty*. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, SHE SHALL BE PRAISED."

A brief sketch now of the religious history of our departed mother, will properly introduce the lessons taught by her removal. She was born in the County of Cornwall, England, January 29, 1797. Her parents were strictly moral,—members of the Established Church,—and though not perhaps what we should call spiritual Christians, were outwardly blameless, careful keepers of the Sabbath, and more or less under the influence of the fear of God. Mother Lyle occasionally

attended Wesleyan and Bible Christian preaching, and at length, under an address by a pious female connected with the body last mentioned, became effectually convinced of sin, and thoroughly aroused to seek the Lord. She at once renounced the pleasures and gayeties of the world to which she had been much attached, chose Christ as her portion, and devoted herself to his service with all her heart. Her conversion was clear, the evidence of her acceptance bright, and with "the joy of the Lord," for her "strength," she at once laid herself out for usefulness. She exercised her gifts in prayer, in relating what the Lord had done for her, and in exhorting others to seek that Saviour whom she had found precious to her own soul. She was converted in 1817, married in 1823, and ten years after marriage, emigrated to this country. From the first, her piety was whole-hearted and thorough. She shrunk from no toils, hardships, or sacrifices for Christ's sake. She was truly, fully, unreservedly, "the Lord's." There was no reserve in her consecration, no half-heartedness in her religion. She lived "in the fear of the Lord, and in the comfort of the Holy Ghost." Like Enoch, she "walked with God." No one could be in her company long, without feeling that she enjoyed fellowship with the Father and with his Son Jesus Christ, and that she breathed on Earth the air of Heaven. She was eminently single-hearted in her piety. To please God, and to preserve "a conscience void of offence," were her leading aims day by day. Duty was her polar-star. Duty was her delight. She was much in prayer. Like the devout Psalmist, "evening, morning, and at noon," she had her set seasons of devotion, with which nothing was allowed to interfere. She was also "instant in prayer," and "prayed without ceasing," preserving constantly a prayerful spirit. She was an exemplary, consistent Christian: nay, more, she was an *eminent* Christian, dwelling much in the mount of Divine manifestation, whence she came with a face that shone, and by its holy radiance told where her soul had been. My first interview with her impressed me with her sanctity, and more than nineteen years' acquaintance has only deepened that impression. It is but simple truth to say that I never detected in her a solitary fault. Error of judgment, weakness, infirmity, I may have perceived, but very little even of these things, inseparable as they are from the best of human beings. Those unacquainted with the deceased, may think this extravagant eulogy; but none who knew her intimately will so regard it. She firmly believed that nothing but unbelief limits the efficacy of the gospel, and that there is no bound to growth in grace,—yet she never, so far as I am aware, professed to

have reached a state of sinlessness, though it was her constant prayer, as it should be ours, that the "very God of peace" would "sanctify" her "wholly," and that her "whole spirit, and soul, and body," might be "preserved blameless unto the coming of our Lord Jesus Christ." She loved her own spiritual home, but was by no means bigoted or straight-laced. The image of Christ had charms for her, wherever it could be perceived. She could enjoy the worship of God in connexion with other forms than those to which she was most accustomed. While she held her own views of Divine truth intelligently and firmly, she was not uncharitable. There was, however, one doctrine held by some good people, which tried her patience greatly. It was that view of the atonement which limits the design and sufficiency of Christ's death to the elect. With this narrow conception of the glorious propitiatory sacrifice, she could not bear. It seemed to her utterly inconsistent with the benevolence of God, and the glorious plenitude of Gospel grace. Those who preached a full and free salvation, had her warmest love and sympathy, however they might differ from her in other respects. Thus she greatly enjoyed the fervent glow of Spurgeon's sermons, notwithstanding the high Calvinism which here and there crops out of them. Her ideal of preaching was not that of warm exhortation merely. She loved an intelligent, scriptural exposition of Divine truth. On her last visit here, she expressed the greatest satisfaction with a discourse on "showing piety at home," though it was not preached with much animation, owing to ill-health. Again and again she referred to it as having pleased and profited her not a little. "The word of Christ" evidently dwelt in her "richly, in all wisdom and spiritual understanding."

She not only exemplified family religion, and in all available ways endeavoured by private effort to promote the cause of God, but occasionally, and at an early period of her spiritual history, *frequently* addressed public assemblies. To this she was led by her own experience of the blessed results of such labours,—the belief that God *does sometimes* call woman as well as man to engage in the Ministry of the Word,—and the urgent solicitations of her Christian brethren and sisters. She looked upon this as a sort of exception to God's usual way of working, and only felt justified in it when there was apparent need of her help. Characteristically modest and retiring, only a sense of duty could have overcome her natural diffidence and nerved her for this work. An age which sees no impropriety in England's noblest woman making a speech from the throne to hundreds of the greatest minds of the nation, and which is beginning to enroll female lecturers on its

most attractive programmes for courses of lectures, cannot with any consistency condemn the simple, humble public efforts of an earnest "mother in Israel," to win souls to Christ. She owed her own conversion to this agency: a female preacher was made the means of her salvation, and she in turn was blest to the awakening and quickening of numbers, who, until they heard the Gospel at her lips, were "dead in trespasses and sins." Many will thankfully and lovingly acknowledge her as a "mother in Israel" in the day when the Lord shall make up his jewels. She had a wondrous way of simplifying Gospel truth, and was especially useful to such as were anxiously enquiring their way to the Lord Jesus. Many such, through her help, found their road to that magic spot, where the burden of sin falls off, and those smiling angels, "Faith, Hope, and Charity," become the penitent believers' attendants.

There was but little in the routine of domestic duty and religious engagement to chequer the life of our deceased mother. She had her share of the "ills that flesh is heir to," and of the trials that afflict poor fallen humanity. These she bore with meekness and patience. Divine grace was sufficient for her. She was enabled always to triumph and rejoice in Christ Jesus. No gloom or despondency tarnished her example, or lessened her influence. In the cloud as in the sunshine, she recommended true religion. Through storm and calm the incorruptible seed of Divine Grace produced its appropriate fruit, until in the Lord's own good time, the beautiful words of Eliphaz were verified, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

For some time prior to her decease she had a sort of presentiment that death and separation were not far distant. It was, moreover, her impression, that she would be removed before her partner in life. This was a subject of frequent conversation between the fellow-pilgrims, who for nearly thirty-nine years were permitted to tread the rough paths of life together. No doubt the departed one *thought* more than she said in reference to this matter. An increased unction in prayer, and the use of the Lord's prayer with peculiar earnestness and pathos during the last few months of her life, are evidences of this, that vividly present themselves now. Equally striking proof was furnished by the fact, that after her death it was found that every preparation had been made for the expected event. Though the illness was sudden and without premonitory symptoms, her house was in perfect order, even to the most minute details. She had nothing to do but to *die*. And she died as she had lived, "looking to Jesus, the Author and Finisher of

her faith." But little fell from her lips on the bed of death. The pain was excessive, the weakness great, and conversation was interdicted by the medical attendants. What was said, however, indicated a calm trust in her covenant God. "How dreadful" she exclaimed amid her suffering, "if I had to seek religion now!" "The Saviour is near you, his kind arms are all around you," said one. "I know it," was the reply, "forty-five years ago I chose the Lord as my portion, and he will not forsake me now." He did not. She was kept in perfect peace. The assurance "Lo I am with you alway unto the end," was much upon her heart and her lips during her short illness. The closing scene was rather abrupt and unexpected, both to herself and those about her. A sudden change,—a brief paroxysm of pain,—an evident sinking,—these and other signs betokened the end. The favourite passage was suggested by her eldest daughter, "Lo I am with you!" "Dear child!" was whispered in reply, and the sufferer sunk to rest on the bosom of Infinite Love.

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore!"

And now, so far as earth is concerned, *she is not.* God has taken her. He who said of old to his disciples, "I will come again and receive you to myself," has fulfilled the promise. We *know* that she is *"with the Lord."* It is not hope merely that we have, it is assurance. She was "meet for the inheritance of the saints in light,"—and she is *there:* ranging the heavenly fields and walking the golden streets of the New Jerusalem. For her we have reason to *rejoice.* "Precious in the sight of the Lord is the death of his saints." Shall it not also be "precious" in our sight? We will not think of our dear departed relative as in the grave. Only her body is in that deep dark cell. She herself is on high, in yonder realms of light: pain, sorrow, trial, death—all over, and eternal glory made her portion.

In Conclusion:

1. *Let us bless God for her precious example,* and seek to follow *her as she followed Christ.*

Holy examples are of unspeakable value, especially when we have them in the near relations of life. Then the principles they embody are brought close to our consciences and hearts, and may be expected to operate with much power.

Pious parentage is no small blessing. Though grace is not hereditary, nor salvation transmissible by relationship, it is no trifling privilege

to have come of godly stock. How beautifully Cowper speaks of this in his lines on his mother's picture:

"My boast is not that I derived my birth
From loins enthroned, or monarchs of the earth,
But higher far my proud pretensions rise,
THE SON OF PARENTS PASSED INTO THE SKIES."

Jehovah's "memorial to all generations," is that he is the "God of Abraham, Isaac, and Jacob." A great principle is embodied here, applicable to the saints in every age. He is the faithful God that keepeth covenant and mercy "with them that love him and keep his commandments, to *a thousand generations.*" Many a prayer has gone up on high for us from those lips which are now sealed in death. The Bible speaks of memorial prayers, and there is a treasure of these stored up for us. What we owe to them in the past, or may derive from them in the future, God and eternity alone can reveal.

We will not be selfish in grieving that we cannot longer keep among us the boon of this precious example,—these inestimable prayers. Rather let us bless God for vouchsafing them so long.

"Blessings brighten as they take their flight." This is one cause of sorrow under bereavement. Let the blessing of this example brighten as an incentive to duty. Fellow-members of the family which has lost so precious an ornament, let the remembrance of departed excellence arouse us to earnest imitation. And you, my children,* cherish the memory of the "mother in Israel" whom some of you are old enough to prize and to mourn,—let it be always fragrant,—and learn from it how excellent a thing it is to be *good:* how much better than to be rich or great.

2. *Let us remember how by gradual stealthy steps, eternity is drawing nigh.* "One generation passeth away, and another cometh." We who but yesterday were the *rising generation*, are now the generation on which responsibility and duty press. And we are "passing away." There is but a step between us and death. Youth is among the bygones. Manhood is waning into age. We shall soon have filled up the measure of our days, even if no untimely summons should cut them off in the midst. Yes!

"Time is winging us away
To our eternal home!"

How solemn is the call to earnestness, how loud the echo of the Master's voice, "work while it is called day, for THE NIGHT COMETH."

*The Author's children were the only grandchildren of Mother Lyle who were present at the delivery of the discourse. The absent ones will please consider themselves also affectionately addressed in like terms.

Soon our life-work will be over. When once done, we cannot return to it to improve upon its defects and negligencies. In the present sphere, "it is appointed unto all men" *once to live*, and "*once to die.*" How well and thoroughly should that be done which can be done but *once!* Be it our daily prayer, that grace from above may be given us, to quicken our souls into a glow of earnestness, so that life's little day may be spent aright, and the rest of heaven follow the toils of earth. May ours be the preparedness and the joy of that servant, whom his Lord, when he cometh, shall find "*watching!*"

3. *Let us bless God for the Gospel.*—How mighty is its influence on human character! Noiselessly but powerfully is it at work among men like a heavenly leaven, renewing and sanctifying human hearts, and fitting fallen sinful creatures for an inheritance on high. All that our departed mother was better or happier than many a poor disappointed worldling who had fluttered, butterfly-like, from flower to flower of selfish indulgence, 'till old age and death found her without a Saviour, unable to live and unfit to die,—must be attributed to the Gospel. *That* in early youth won her heart to goodness, led her to the knowledge of God through Christ, and out of the elements of a character predestined by Satan to worldly vanity and folly, moulded an example of saintliness which we now look at with wistful admiration. The gospel is indeed a reality and a power among men, let would-be philosophers say what they may. We have seen what excellence it can produce, what peace it can bestow, what comfort it can bring. How mighty to save is that Jesus whom it reveals to childlike faith! How precious is His love, how joyous His presence, even in "the valley of the shadow of death!" Is not this well styled "the glorious Gospel of the blessed God?" And shall we not sing with quenchless ardour:—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind THE GOSPEL to my heart!"

4. *Finally, Let us anticipate the joy of re-union and eternal fellowship in Heaven.*

All is transient here, our best joys and sweetest pleasures are uncertain and fleeting things. But this region of shadows and dreams, of fitfulness, change, and death, is not our rest or our home. There is a better land where all that is really valuable will be permanent.

"All, all on earth is shadow,
All beyond is substance."

What we loved in the dear deceased was of heavenly origin, and will

be more sweet and amiable in its native sphere. Grace here is like a tender exotic, needing much care and culture, because the clime and soil are ungenial; *there* it will resemble a flower in its native bed. What moral loveliness will one day invest those in whom the beauty of true religion began to display itself below, to be perfected above.

We know whither our departed mother has gone, even to a region which has resistless attractions to ourselves. We long and yearn for that holier and happier sphere, ah how deeply *sometimes* in those better moments, when, as through a rift in the cloud, we get a glimpse of the "glory to be revealed." Heaven is not only our hope and our desire, but the goal of our pilgrimage, the home of our souls.

"Are we not tending upward, too,
As fast as time can move?"

We are strangers and pilgrims on the Earth. We seek a country. We look for a city that hath foundations. Our citizenship is in Heaven. Gradually the ties that bind us to Earth are being loosened and broken. Heaven becomes more natural and home-like as we come to have known and loved ones there. As Christ, by his humbled Deity, bridges the chasm between man and God, so the pious dead, by their glorified humanity, span the gulf between time and eternity. And the prospect of meeting our loved ones in Heaven is a very delightful one. As one and another are taken from us to that world which seems so distant, and is yet so near, it looks less like a foreign country, and wears more and more the aspect of *home*. The philanthropic Wilberforce, toward the close of life, in writing to a friend, referred to the custom among sea-faring men of drinking the health of "friends astern," during the first half of a voyage, and the health of "friends a-head," during the last half of a voyage. "With me," he adds very significantly, "it has been '*friends a-head*,' for some time." It is so with some of us; and well may we let anticipations of glad and eternal reunion modify the pain of separation, and check the tear of regret. A few swiftly passing years at most, and we shall be in a world where parting pangs are never felt.

"Yet a season and we know,
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven."

"Wherefore," let us "comfort one another with these words."—

AMEN.

THE FOLLOWING MEMORIALS

CONSIST OF A

SERMON BY REV. W. F. CLARKE,

AND AN

ADDRESS BY REV. R. L. TUCKER,

Intended at first simply as parts of a family funeral service, they are now given to the public in the belief that many of the religious circle to whom Mrs. Lyle was long and deservedly dear, will be glad to possess some permanent record of a life and example which eminently set forth the power and blessedness of true religion. May the "Father of Lights" deign to bless this humble endeavour to exhibit and exalt the workings of his grace!

ADDRESS.

Were it not for severe indisposition, and could I trust my feelings, it would afford me great pleasure to say much by way of testimony to the piety and worth of that beloved and best of mothers, whose sudden removal has thrown us as a family into such deep affliction. But in the circumstances, a few words must suffice. There is the less need, however, of any lengthy remarks from me, as our elder brother, the pastor of the church usually assembling in this sanctuary, has set before you the principal facts of her history, and the leading features of her character. Those who were not personally acquainted with the deceased may possibly think the picture overdrawn. But while recognising the duty, in preaching funeral sermons, to exercise the utmost caution, so as not only to speak the truth regarding departed ones, but also to avoid exaggeration; we must claim that in the case before us the facts of 45 years of christian life abundantly sustain the eulogium just pronounced. I can conscientiously and heartily endorse the statements made by brother Clarke. The memory of that saintly face comes back to me from the earliest recollections of childhood. An intimate acquaintance of many years enables me to say that I never knew a more devoted and exemplary christian. She was, indeed, a pattern to all who knew her. It is a serious thing to hold up the example of

any one for the imitation of others. Flattery regarding deceased is an injury to survivors. Where, however, there is great moral and religious worth, and a life of earnest piety has been crowned with a triumphant end, we may with propriety point out those traits of character which are most likely to benefit the living.

Mrs. Lyle was, as a christian, favored with rich religious enjoyments. At all times she seemed to realize those blessed words, "And truly our fellowship is with the Father, and with His Son Jesus Christ." She believed it to be the privilege of God's people to have a joyous, christian experience. She believed long in the 8th chapter of the Epistle to the Romans. Having, by the witness of the Holy Spirit, a clear sense of her acceptance with God, through the merits of Christ, she was prepared to labor for the salvation of others. Many persons are unfitted for active service in the cause of Christ on account of "standing doubts" respecting their own relation to God. Very many do not live near enough to God to enable them to "read their title clear to mansions in the skies." It is only when religion is within us as a sacred reality—a blessed enjoyment—as well as a steady principle, that we are prepared to do battle for God and for the welfare of the world. Our dear mother's religion was not what is called "emotional;" for though her emotional nature was brought into exercise, it was under the guiding power of steady principle; and that principle was one of supreme love to God, and uniform obedience to His laws through faith in Christ. With her, christian principle was always the same. It was not a matter of mere expediency to be changed by the varying circumstances of life; but an unswerving and eternal rule of rectitude.

In her labors for the salvation of souls she evinced a desire to lead every one to the Redeemer. Quite recently a young man, who is now preaching the Gospel, informed me that her advice and prayers followed him until he gave his heart to God. She occasionally expounded the Word, and exhorted sinners to flee from the wrath to come. She was not, however, dictatorial and assuming, but characteristically modest and diffident. Her views of female public labors have been laid before you in the excellent discourse to which we have just listened. So extremely diffident was she and unwilling to address the public while ministers were present, that for many years she refused to preach in the presence of her own husband. Neither of her sons-in-law were ever permitted to hear the words of wisdom which dropt from her lips occasionally in the public assembly. In two or three instances I requested a sermon or an address,

but found her steadily abiding by her rule only to engage in such work when she deemed there was a necessity for her labors.

It has been objected to *female preachers* that they often lack in *meekness, charity* and *domestic* qualities. But no occasion for the objection was to be found in the character and life of our revered mother. She was distinguished among her friends for her charity. Indeed, in some instances, the exercise of that grace was carried by her to the verge of extreme. She also looked well to the ways of her household. Her home was a loved, sacred place, where she and her family delighted to dwell. There was no careless disregard of home duties on her part, under the mistaken idea that those she owed to the public were more important and useful. For nearly 40 years she blessed her loved and loving partner; and, in conjunction with him, taught her children, by precept and example, the fear of the Lord.

Whatever may be the conflicting opinions held by the christian world on the subject of "woman preaching," it must be granted that there is a large sphere of usefulness for holy women who are favored with gifts and graces, eminently fitting them to "labor much in the Lord," and "to help" His ministering servants. Especially may those who can happily blend the domestic with the occasional public, and who have "the ornament of a meek and quiet spirit which in the sight of God is of great price," bring their influence to bear beneficially upon the Church. But it is after all in the every day duties of life that the sterling qualities of a christian are tested and exhibited. This is woman's noblest sphere.

Mrs. Lyle's mental endowments were of a decidedly liberal and solid order. They were above mediocrity. Her powers of perception were quick and clear, and her judgment sound and reliable. Hers was a well-balanced mind, guided by a large, christian heart. I can corroborate the statement that though she was closely attached to her own church, yet she embraced in her warm affection all who "love our Lord Jesus Christ in sincerity and truth," and frequently, as she had opportunity, worshipped with other sections of the "Catholic Church." Her soul was a stranger to bigotry.

Among the lessons which this bereavement is designed to teach us, in addition to those already mentioned, we may notice the uncertainty of earthly enjoyments, and the necessity of living constantly in reference to that life which knows neither sin, nor sorrow, nor death. How cheering are the consolations of religion, especially in disease, death and bereavement! There is a bright side to this

subject. Let us then "be followers of them who through faith and patience inherit the promises;" and we shall, by the grace of God, have a happy re-union in that "better country."

Another lesson we should learn is, the value of *a life* of piety. The false idea is entertained by many that it is sufficient if they repent upon a death-bed. They are not willing to live religion, but they would fain have its consolations in death. They are averse to the service of God while they can live, but when they "must needs die" they would gladly feel the supporting power of divine grace. It is a dangerous thing to postpone repentance to a dying hour. It has been well said, "True repentance is never too late; but late repentance is seldom true." The pain and anguish of the last struggle can afford no assistance to the horror-stricken, despairing sinner. We fear that sick-bed repentance is seldom genuine. Only they who live the life of the righteous have reason to expect the death of the righteous.

> "For those who humbly keep the faith by Christ bestowed,
> To die is but to fall asleep in the soft arms of God."

To such only is death without a sting. The *life long* testimony of the deceased was for the Saviour; and though she was not permitted to say much in her last hours, yet what she uttered was satisfactory, and in perfect keeping with many years of humble walking with God.

Oh how loudly does this godly example speak to the sisterhood especially. Its language is,—Set before you a high standard of christian excellence—the Bible standard—and with the apostle Paul "press towards the mark for the prize of your high calling which is of God in Christ Jesus." How rare are the examples of exalted piety! How few are like our late mother—*uncommon* christians. To the young especially let me affectionately present the subject for instruction. You see how a christian may live, and how a christian may die. Will you emulate this example? Now in the days of your youth will you consecrate yourselves to God. If you would live happily and usefully, and finally triumph over death, let Christ and His religion be your early, only choice. "Now is the accepted time, and to-day is the day of salvation."

In conclusion let me say,—For the meekness, gentleness, faith and love, as well as domestic qualities, of the never-to-be-forgotten one, whose sudden departure from earth they mourn—"her children arise up and call her blessed."

W. C. CHEWETT & CO., PRINTERS, KING STREET EAST, TORONTO.